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OBEDIENCE TO THE VISION

CHARLES FILLMORE

WHEN Paul related his vision which came to him on the way to Damascus, he said, "I was obedient unto the heavenly vision."

We are all receiving visions, but we are not always obedient unto them. Often our lack of obedience is caused by ignorance or a failure to realize that the vision is a leading, guiding intelligence. And I mean by visions something more than what one would see in a special opening of the invisible realms. Every high aspiration, every splendid dream that we have of our possibilities—what we would like to be—is a vision. But most of our visions seem so far removed from our everyday life that we do not give them substance, we do not give them a chance, because we are not "obedient to the heavenly vision."

Obedience comes through a sort of spiritual inspiration. Man must make himself obedient. In other words, it is necessary to covenant with the Lord that you will be obedient. You do that in the Spirit, in your meditations, in your prayers.

All of us have had visions; we have had waking visions and sleeping visions. We have seen things that we could not tell to others, for fear that they would ridicule us. Now, those visions and those things that we have seen are from the Lord, and if we acknowledge those

occult, hidden things as being real, and in the silent recesses of our soul become obedient, we shall get something more definite; this in turn will lead to a clearer revelation, and soon we shall have the door open between us and our higher selves.

The most delicate subject the metaphysician has to deal with is that of visions and dreams. The practical, everyday man considers them foolish, childish and valueless. The orthodox religionist also, who bases his salvation on the Scriptures, puts a like estimate on these seemingly meaningless pictures of the mind. And even those who have a certain faith in visions and dreams are in a large degree in darkness as to their real import. The reason of all this is that the realm in which these forces operate is so far removed from material consciousness that it is difficult to get a right interpretation or a right understandng of the symbols.

The Spirit functions in a consciousness in which there is no limitation. It is not a place of things, but of ideas. In order to connect or synchronize with the world of effects, these ideas have to be transposed, changed about entirely. If you take your dream to be what it seems literally, you will fail to understand the message. The Spirit talks in ideas, which are presented to man's consciousness as shapes and forms. So, when you have the vision or the dream, remember that it is through the understanding of its abstract or absolute character that you will get the lesson and the right interpretation. If you dream of people or of things, and think that the dreams mean the people and the things, themselves, you are not interpreting scientifically. Men become prophets and seers by seeking to know the meaning of the pictures of the mind.

Anybody can dream dreams, but it takes a Joseph to interpret them. The supremacy of Joseph over the magicians of Pharoah was in his ability to interpret dreams. He claimed that God gave him the meaning. Does anyone know of a theological college where the interpretation of dreams and visions is taught? Yet their textbook, the Bible, is running over with the teachings of those who received their inspirations in visions and dreams.

Today there are thousands of Bible students studying the dreams and visions that Daniel had, and yet, if you should say to one of those same students, "Do you ever have dreams?" he would probably reply, "Oh, yes; I have dreams, and I see things sometimes, but it is all my imagination."

Those visions and dreams of the old prophets were evidently of vast import to them, and they were undoubtedly prophesies of the race and what was coming; but the vital issue is to the individual—to what extent are you interpreting the visions and dreams that the Lord is giving to you? Man grows spiritually from the higher ideas that are projected into his intellectual consciousness, and his growth will depend largely upon his receptivity to the vision, to the dream, or the ideal.

In our text there is evidence of an inner and an outer interpretation and relation of a vision. It is plain that what is called Peter's vision was partly a dream. The narrative says he fell into a trance. He went into what we call the Silence; he was meditating and praying on the housetop. When you meditate and pray, you look toward the realm of the spiritual—not with your eyes, but with your mind—and through this looking, directing your attention to the spiritual, it begins to open to you. It always follows that those who look spiritually, who pray, who believe in spiritual things, have added to them this other faculty, a spiritual imagination.

The fact is that we are using this imagination all the time. It is the maker in us of forms and shapes. Your body is the result, in its contour, of your imagination. So, every time you look into the glass, you can see yourself as you appear, or seem to be in your mind. The Spirit showed me several years ago that I must quit having my picture taken; that I must quit looking into the mirror and seeing myself as a murky imagination had formed me. I have within me a concept of a fine looking young man, but when I looked in the glass, or when I had my picture taken, he did not appear. And other people did not see him, and they began to impress me with the thought of what they did see, and I had to meet the adversary of error both within and without. But I have a most vivid ideal of the character of the

real man within, and I am striving in all ways to bring him into visibility. I feel the vigor and life of youth in the inner man, and claim day in and day out that I am young, strong, vigorous and free. But, if I should drop down for a single day to the consideration of myself as I appear, I would lose my grasp on that spiritual soul that is expanding and growing within me.

Cultivate imagination; be true to the heavenly vision. Picture in your mind continually that which you want to be, and refuse to judge according to appearances.

The sheet that was let down before Peter was filled with all manner of four-footed animals, creeping things of the earth, reptiles, and birds of the air. Certain people who would like to perpetuate the killing of animals and the eating of their corpses, tell us that this was a direct command given to Peter to kill and eat animals. If this is true, then the lean kine and fat kine that Joseph said represented years of plenty and years of famine, were real and not representative. Also, if it is to be taken as a literal command to eat animals, then we should be eating all the quadrupeds—elephants, camels, skunks, dogs, cats, rats and mice. We should be eating every four-footed animal, because the Scripture says they were all there—every one of them. And we should also be eating all the reptiles, the snakes, and the centipedes, and the tarantulas—every kind of a reptile. And if it included all the birds of the air, we should be eating eagles and buzzards and bats. Now, we know that this is not compatible with a good diet, consequently it is not to be taken literally but symbolically.

Peter himself explains the vision. When he and Cornelius came together in Cæsarea, they had a conference, and Peter said to him, "Ye know now that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation"—that is, a Gentile—"but God hath showed me that I should not call any man common or unclean." "I perceive that God is no respecter of persons." So, you see that he interpreted the dream or the vision correctly; he did not take it in its literal sense at all. But to the Gentile, Cornelius, there came a direct command to do a certain

thing. "Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side; who, when he cometh shall speak unto thee," which was done.

We find that some of our dreams pertain to the individual, and others to matters external. And it is difficult sometimes to decide just where to place the dream. I find my greatest difficulty in interpreting is to know whether the dream applies to me individually or to me as an individual related to people and things. And, our attention is often so engrossed with outer things that we do not heed the inner vision.

I remember a good many years ago when the Spirit first began to lead me in dreams, I had some very definite lessons and guidance in things external, in addition to my individual development. One night I dreamed that I went into the bank where we were doing business, and as I talked to the teller, I saw that his clothes grew shabby; I looked over to where the cashier was sitting, and his desk began to look worm-eaten, and everything grew less and less prosperous in appearance, and all at once the place faded away. I did not pay much attention to the dream. I was very busy at the time. I did not attempt to interpret it. After you have had a dream, you should meditate about that matter and pray, and ask for the interpretation. The Spirit will show you. But I did not give any special attention to that dream, and a few nights later I dreamed I was standing in front of the office, when I saw a large bank of dirt come flying through the air; it landed with a great crash right in front of me, and out of it came a voice saying, "Now do you understand?" I thought that was strange, but still I did not understand, and did not stop to inquire. In about three days after the last dream, that bank failed, and we lost all the money we had. Then I saw the warning which the Spirit had twice tried to give me, but which I was too dense to understand.

On awakening after a dream, lie perfectly still and let the various incidents drift through your mind. Then see if you cannot connect some of them with some matter or question you have been considering. Reduce the

dream-pictures to representative factors, and you have the key to the interpretation.

Joseph was a dreamer and an interpreter of dreams; his symbols were sometimes of the most ordinary character. The incredulous tell us that these things which the Lord gives us in dreams and visions are so trivial and childish they cannot believe that they have any special importance or spiritual significance. But you will find in the Scripture that the most common things were used to give the lesson. Study the dreams of Joseph and Daniel, and see how commonplace the symbols were.

When Joseph interpreted the dream for Pharaoh, seven fat cattle were devoured by seven lean cattle; seven full ears were devoured by seven thin ears of corn. Joseph told the king that these simple things represented seven years of plenty to be followed by seven years of famine. That was the true interpretation, as the succeeding years proved, and not only Egypt, but Canaan and the family of Joseph, were all saved by this simple dream.

Caleb's soldier saw in a dream a barley loaf, a common barley loaf. Caleb heard of the dream; he saw an inner meaning, and through it the Lord showed him how to overcome the great Philistine army with a few lamps and some common sheep horns.

So you can see how, by taking advantage of these simple lessons, these common everyday dreams that you have, you may get a guidance of importance to you. The Lord uses the simplest things to confound the mighty. We find, as we study the visions and the dreams, that they are from the Lord more often than we think. All they need is a right interpretation.

The mind of man is a very complex thing. We have many minds, or states of consciousness. The man who lives in the outer world knows but very little about himself. He knows a certain external state of consciousness, or what he calls his mind. But this is a very small part of the whole man. There is a realm that lives in ideas, which is the Spiritual Man. This inner realm has but little chance to express itself when the eye is wholly occupied with the world of things. When you

go to sleep, you simply quiet the outer consciousness. When the body enters into its rest, the external mind rests also. Then the mind of the Spirit has its opportunity, and in your dreams you get its wisdom. But, if you ignore that spiritual mind and fail to inquire into its symbolical messages, it loses all hope of expressing itself, and mortality reigns supreme.

Among men and women there is a growing faith in dreams and visions. The day is at hand when your old men shall dream dreams, and your young men shall have visions. People have perished long enough through lack of imagination. On every hand we find our philosophers telling us that we must have imagination. We must see farther than we can demonstrate. We must look ahead; we must enlarge our capacity, through believing in the great possibility. Then we shall attain it. You must have a large vision of yourself; not only as a potential soul—something that you are going to attain at some future time—but a greatness which you are now attaining. The simplest processes of your organism can be accelerated and strengthened and increased through a larger vision of its capacity. Through throwing your attention into your stomach, and believing in it as strong and vigorous, it will do better work for you. It does not make any difference what the function is, what part of your consciousness lacks force or power or capacity, imagine and believe that it has great capacity and power, and it will express what you have idealized.

Then let us believe in our visions and our dreams. We should not let anybody ridicule us into ignoring these messages from God. The angel that appeared to Cornelius was a mind-angel. The angel that appeared to Abraham was a mind-angel. God does not make his angels material. God is mind, and all his thoughts or angels are ideas.

All people have visions and dreams, but there is lack of God-interpretation. Nearly all people interpret from the standpoint of form and shape. They take the symbols for what they seem, and fail to see the ideas back of the symbols. Joseph said that his dreams and his visions were interpreted by God, and so all people

who go to the Lord for the interpretation, get an entirely different lesson from those who leave out the Deity. The dreamer who interprets in the name of the Lord gets a different lesson, and he is growing and developing in an entirely different direction from the one who functions wholly in the intellect.

You must have the Absolute; you must have the Spirit; you must have God in your dreams and your visions, and then you are safe; but if you give yourself up to occultism, to spiritualism, to that realm from which God is excluded, it is not safe to pay attention to visions and dreams. Leave them alone until you can trust in God to interpret for you.

After frequently repeating the following quotation, realizing fully that it included the reaping of tares as well as wheat, it came to me so clearly the need of the opposite thought (or like affirmation for others instead of self), I changed the wording to that effect, and feeling a burden lifted from my own mind by so doing, I send the parody for the benefit of all.

FOR SELF

"What e'er in nature is my own,
Floating in air, or pent in stone,
Shall cleave the hills and ride the sea,
But that my own will come to me."

FOR OTHERS

What e'er I claim that's *not* my own,
Though hidden deep in chests of stone,
Buried 'neath hills or held at sea,
Shall know its own, and flee from me.

The Voice of Truth proclaims the unreality of discord and disease. We have accepted Truth, therefore we have discarded the possibility of disease coming to us. Even Truth students are sometimes surprised when they do not indulge in some prevailing disease. We should be surprised if we ever caught anything besides Goodness.—*Selected.*

COMMON, OR GOOD, SENSE

ETHELIND LORD CAMPION

Article I

"If thou return to the Almighty, thou shalt be built up; aye, the Almighty shall be thy defense, and thou shalt have plenty of silver."

ENSE, as related to mind-action, is perception outward—a faculty belonging in greater or lesser degree to everything possessing life.

A "common" sense belongs equally to all, or relates equally to all, and is a joint right, and a universal attribute of mind.

"Good" sense, as commonly understood, is "native" (indigenous where found); practical intelligence; sound judgment regarding people, conditions and events; it is that proper focusing of the mental vision which we call discernment; or better yet, it is the faculty of discrimination, which enables us to differentiate the false from the true, and to choose rightly.

Nevertheless, men have possessed in high degree the clarity and sanity of balanced judgment, have chosen wisely according to the world, have followed the path of advantageous discrimination, and yet have given no evidence of really *good* sense.

The sense that is in truth "native," common to all and in all—the light that lighteth, if only with one candle power, the mind of every man that cometh into the world—is something beyond and above the mere ability to demonstrate life in terms of successful achievement.

The faculties of the objective mind *obscure* rather than show forth Intelligence that lies back of all thinking and all systems of thought, because they place an undue value on the testimony of the outer senses and discredit the witness of the inner wisdom. The All-inclusive Intelligence is the *one* inalienable right of man, "native" in all, and "common" to the great brotherhood of man, and it is manifested in the degree of man's awareness.

If we relied fully upon this infallible and omnipresent Intelligence, our "common sense" would be invariably correct and true. If we really trusted it, we should never make mistakes, for this Intelligence that *knows* is the Mind of God, no less, and embraces all knowledge, embodies all wisdom, underlies all thinking, and is greater than any surmise of man's reason. Consciously contacting it, we tap an exhaustless reservoir, and manifest that *good sense* which is the perception of God directed outward through the channel of the mind of man.

"All men are sons of God by birth; God is the Father of the race; but all are not the sons of God by Faith;" and because of this lack of faith, or lack of understanding, we are led into a belief in the reality of evil and of separation. God is fully conscious of his parenthood, but we are as yet unaware of our relationship to him; are ignorant of a truth so stupendous that its perception would, as Paul said, "in the twinkling of an eye" change our mortal thinking to immortal knowledge. Understanding of the Truth of Being transmutes all our corruptible mindedness into the everlasting fabric of Divinity, and enables us to become "clothed upon" with that seamless garment which cannot be rent nor divided among the thieving thoughts that would take from us the consciousness of our birthright. This conception is indeed "immaculate," by no other gate comes to us the Christed idea of unity with God, and to this "heavenly" consciousness "all things" are inevitably added.

The people who advocate poverty as a splendid thing for the development of character are quite convinced their own is already sufficiently developed. They never go into a state of voluntary bankruptcy to prove their point. None of them ever pray, "God, send me dire poverty, that I may learn its lessons and so come to closer communion with Thee." No! the human "I" always exempts itself, is always separate and apart from the rest of humanity when it declares a thing that is not true of God. Something deep within man *knows* that he was given dominion; that all have the same rights, the same powers, the same unity with the indi-

visibility of Good, but he does not yet grasp *his oneness with all.* He ignores his "common" origin, thus separating himself not only from man, but from the Father of man.

If we can get away from the limited idea of that which is "common"—the idea of commonplaceness—and see that the word originally related to the *universal* connection with God—then common sense becomes *good* sense, or the sense that is of God, and really good.

Call nothing "common" in the sense of low, or limited, or unclean, but rather learn to understand that the commonness of good is in verity the Omnipresence of God, and that we enjoy *as a whole* this commonality of the Goodness of God. This common hope, this privilege bestowed upon all, is our salvation; God's goodness cannot be divided into much for one and little or nothing for another; it is "share and share alike" in the allness of completeness.

"In the heart of man a cry;
In the heart of God supply."

There is no good that God can supply from his inherent perfection that is withholden from man when he realizes that in the mind of God it is *already* freely given—"Your Father knoweth that ye have need of these things," and the only requirement is man's conviction that it is so.

Good sense, a sensing of The Good, relates us directly to the Infinite, All-wise, All-Powerful Intelligence which knows no failure, no limitation, no "sense" of division, or loss, or lack. The one sense really "common" to all manifested beings is in truth God-sense, the faith and certitude of infinitude itself in its power to accomplish, and is in no sense extra-ordinary. "Behold, I am Jehovah, the God of all flesh: Is there anything too hard for me?"

It is "good" sense, and should be "common" sense to talk, to think, to see, to be, one with the Great Giver; to declare in season and out of season the reality of established goodness even in the midst of seeming opposites.

Every declaration of Truth vitalizes some thought

center that has heretofore registered a belief in weakness or pain or evil. This hastens the time of restoration to normality, which is in truth the realization which Jesus had in its fullness, of *unity* with "The Father."

An evidence, then, of the mind common to God and man, the evidence of good sense, is first of all the habit of optimistic thought and action. Pessimism is always destructive in its tendency, always weakening in its effects. The optimist builds his enduring house of faith from the materials the pessimist has discarded as unfit, laying sure foundations with the very stone that the builders rejected.

The optimist is God-conscious; he believes positively in good; he interprets his surroundings in the light of his beliefs; he instills into his daily life the quality of his own mind; he colors events with the pigment of his own eyes, and so finds his world good, and beautiful, and true.

The pessimist believes in negations; speaks often of "necessary evils;" "views with alarm" world-policies, governments, and people; spills *black* from the dark fountain of his perverted imagination over all he contacts, and the devil of his belief roams the world "seeking whom he may devour," and finding many!

The old saw, "Is life worth living?" was once wittily answered, "It depends upon the *liver!*" The pessimist has what we term a "bilious" temperament, but what gives his liver that excess of bile? His habit of thought, nothing else. The worth of life is contingent upon the state of mind of the liver, and that state of mind can be controlled and re-modeled by persistent right thinking.

"To replace is to conquer." To weed out, or to displace, the negative thought by the positive; to plant good seed where weedy growths have flourished; to cultivate intensively man's kingdom of the mind, is the work of life, the "business" on which man was sent into the world.

We would not have the shallow optimism that refuses to face the apparent ills of life squarely and fairly, but the kind that knows that shadows are not the real thing, that they must, in the very nature of their

being, change and be dissipated, transmuted to something better, when light is introduced.

True optimism, the first plank in the platform of that right thinking which is good sense, is knowing that *in the midst* of any seemingly adverse conditions waits the delivering power; that everything that seems to test our faith is an *opportunity* to demonstrate that Almighty power. Knowing this, we can go happily to work in conjunction with that power, and not in futile opposition to it. "Of what shall I be afraid," then?

Optimism is a belief in the good as *true*, with the resultant faith that acts on belief, even though it seems to walk through the valley of the shadow, and *fear no evil.* It believes in the joy of life; that every day is veritably a new day; that, as Edison said, "No man is too old to begin again!" that if we seek *till we find* the Kingdom of Heaven within us, we shall so radiate joy and harmony, health and prosperity, that all the outer symbols of this inner assurance will be attracted irresistibly to us, until our world smiles back at us in joy and health and prosperity. God *is* in his heaven within, and the instant we realize this, *all's right* with our world.

As a little child, in the presence of danger slips his hand into his father's and smilingly says, "Father'll take care of me!"—so we, children of a larger growth, trust ourselves to the fathering of the Universal Intelligence. We cast our burdens and our "problems" on that Almighty One within us, and *know* that we are taken care of and provided for. We have faith to believe that back of every cloud the sun still shines; that the seed planted will come up; that after the night, however dark, however filled with weeping, the day dawns and the shadows flee away. This is optimism based on Principle, *i. e.*, belief in God as Omnipresent Love, Power, Wisdom, and Goodness.

So believing, it is good sense to declare that all negations, evil, sin, sorrow, sickness, poverty, death, are shadows only. They are appearances, not realities at all; just perverted thoughts that must be redeemed. They have no place in the Divine Plan, no permanency, no basis in Truth.

Good sense knows that Love is the governing law

of the universe, whatever seeming there may be to the contrary. Good sense knows that indigence is a result which we inadvertently bring about by our false beliefs.

Optimism is a rooted faith in the everlastingness of Good and its immanence. Good sense is acting on this belief. Real success includes freedom from debt. It is health, happiness, wisdom, the right perspective on life, the lifting of the inner vision to the mountain tops of perception from whence comes all good, and the sure sensing of the underlying and immutable arms of goodness which cradle the race through all time. Good sense is the *awareness* of God present all the time and everywhere, here and now, tomorrow, next month, next year, through all eternity.

Jesus of Nazareth is the Great Example or exemplifier of this constant sense of God present. He proclaimed not the things that seem to be, but those which truly *are*, the eternal verities which lift their peaks against the horizon and evermore announce *attainable* truths to those still dwelling on the levels of existence. We manifest "Good Sense" when we follow his footsteps!

EDITORIAL NOTE—This is the first article of a series of six by Ethelind Lord Campion, which will be published in consecutive order in Unity Magazine. The author has written the six articles under the grand title of "The Royal Road," and has referred to the group as the "Six Cardinal Steps Toward the Attainment of That True Success Which is Eternal and not Temporal."

Religion is oneness with God; the harmony of man's nature with God's nature; the attuning of all the notes in man with the perfect music in heaven. Religion is the oneness of man's manifold nature with God's manifold nature; and he who is religious knows God with all his heart, with all his mind, with all his understanding, and with all his soul.—*Canon Barnett.*

"Love of God, so pure and changeless;
Life of God, so rich and free;
Grace of God, so full and boundless;
Magnify them All in me!"

ANSWERING OUR OWN PRAYERS

GEORGE CROUCH

"Faith is the substance of things hoped for, the evidence of things not seen."

ANY people imagine, because they cannot see in the dark, that there is no light there, yet there is no such a state as darkness, or a condition of being without light. Darkness does not exist. It is only because human beings are able to respond to the vibratory waves of white light and not to other waves of light that they say darkness exists for them. Owls, cats, mice, and other animals are able to see in darkness because they respond to waves of light to which human beings cannot.

It would be equally untrue to say that no sounds exist except those heard by man. If man heard all the noises constantly surrounding him, he would go mad. If man's ears were as sensitive to sound as the microphone, a fly walking over a flat surface would sound like the rumble of heavy artillery. Man cannot respond to the waves of sound of thousands of things close to him and about him constantly. It is not wise that he should do so. The whole gamut of the senses is crude, unreliable, and undependable. It is not safe for man to decide anything by sight, hearing, taste, smell, or touch alone. If he does, he may be quite wrong in his conclusion.

Nevertheless man can know without trusting to his senses the most wonderful things of God. "Faith is the substance of things hoped for, the evidence of things not seen." This evidence of things not seen may be tested as surely as when, by putting the hands before the fire, man's sense informs him that he is being warmed. Man's failure to receive answers to his prayers is due to himself. The "Answering of our own prayers" is and can be the only way between God and man.

God does not seek any man to do him good, to

make him healthy, prosperous, or happy. God does not seek any nation, or any special body of people. Man must seek God; "enquire of him." Man must arrive at the conclusion of expecting his prayers to be answered. God seeks the man who is seeking him. If man neglects to seek, he will surely not find. God is unvariable, unchangeable, and undeviating to all his creations.

Imagine a being so powerful who gives, grants, and radiates health, prosperity, life, wisdom, truth, and goodness freely, lovingly, abundantly to all men regardless of class, race, or creed on the condition that "without me [God] ye can do nothing," "with me ye can do all things." Here are the illimitable, exhaustless waves streaming, pouring health, prosperity, life, wisdom, truth and goodness, all coming from God, surrounding, enveloping, and permeating man in every direction. Here, just now, in every part of our world these waves from God are about us. We cannot see or hear them, and like light and sound, we do not vibrate to them. We are dense to their influence, and to the wonderful power they afford us to use. God does not seek you, but he has placed at your disposal these spiritual waves emanating from himself for your use and the use of all men. Man needs to seek God and to use the power he has placed so freely for man to make his own.

The secret of obtaining this power, the way to answer your own prayers, is to take your mind off self and to fix your thoughts on God. You, man, alone, are nothing. You are a nonentity. You are a bundle of inconsistent vapourings. You are like a reed blown and bent by every fluctuating circumstance. Without God you are nothing.

Put your thoughts on God in everything you do, in everything you say, in every effort of the mind. If you do this and expect your prayers to be answered, they will be answered. They must be answered, because my "mind is stayed on thee," "I trusted in thee," "So shall my word be that goeth forth out of my mouth—it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the things

whereunto I sent it." Expect your prayers to be answered. Don't pray and then go and put your faith and trust in what you see, hear, and feel. You will fail if you do so, and your prayers are wasted efforts. All things are possible with God, and he is waiting the opportunity of using you as an instrument of his power when you are ready to receive the power. God delights to work through man.

No man can do anything,—this applies to the commonest and most simple detail of life,—except by the power of God. These so called common and simple things are so unimportant to us that we forget that we breathe, eat, and walk by this power and no other. Get the habit of thinking of God in these daily items, then you will expand and become the full man, able to do more abundantly than you can ask or think.

There is no other solution for answering your own prayers. There is no other way into the fold. All other ways are those of thieves and robbers who must eventually come to God and seek God in his way. When you have sought and found *the Way* you will have the evidence of things not seen, you will simply know. Neither principalities, powers, things present, nor things to come can alter or affect your knowledge. You will answer your own prayers. "Acquaint now thyself with him." Wait patiently on him, and he will give thee thy heart's desire.

We must constantly blend our mind with Infinite Mind, strive to live purely, nobly, kindly, helpfully, self-forgetfully, in the common duties and daily fractions of ordinary life.—*Sunshine Bulletin.*

We believe that heaven lies latent in the present as the full-formed flower in the bud of spring; that heaven will be but the perfection and full unveiling of the glory of earth.—*Hugh Macmillan.*

All of life should be full of the unsuppressed mirth and joy of gratitude.—*Robert Speer.*

MEDITATIONS

ETTA D. GANT

As the Bible was written by man, and at a time when no punctuation was used, many errors are conceded and it is possible that the statement, "The only begotten Son of God," was innocently transposed, and should read: "The Son, begotten only of God, or Good." No evil thought had part in his creation. Christ is a Son only of God.

* * * * *

It has been said that if all the things that Jesus said and did had been written, the world could not contain all the books; hence, we conclude, that the things which *were* written must have been very condensed and contracted, and are made clearer by certain elaborations.

Our basic statement relative to man's creation, "God created man in his own image," is more understandable if written, "God created man in his own imagination, to be like him." Man is continually in the making, or developing to that state of perfection in which he shall be as perfect as God, whom he is to manifest and express. Everything is first created in the imagination and grows to be the fulfillment of the picture in the mind. Is this not a more logical way to describe the creation of man, first in the imagination of God, then in the manifestation as the fulfillment of the picture? The artist creates his picture in the mind and builds it in substance according to the complete image in his mind. God's idea of man was perfect in the beginning, but man is still growing to fulfill that idea.

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Christ means Savior. Jesus was a man and became our Christ by bringing to us a knowledge of the Truth which saves—saves from bondage to fear, sin, sickness, and death; and sets us free by revealing the Truth that we are *all* Sons of God *now*, and need not wait to receive the benefits of our heritage. He understood the laws of heaven, or the laws that would maintain a per-

fect state of harmony when exercised righteously. The kingdom of heaven is a state of harmony maintained by right use of Divine laws, and may be entered into now. This is the Truth Jesus tried to bring to man's comprehension, the which, when established in consciousness saves from further fear and trouble; and thus Jesus *is* our Christ, our Savior.

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Every Spiritual law, or process in the unseen, may be illustrated in the known realm of so-called matter. The process of creating from the Universal Substance may be illustrated by spirits of camphor. The spirits is a perfect fluid and it would seem that to pour water into it a lighter fluid would be obtained; but, instead, we get a solid and a fluid; so Universal Substance seems to be the rarest ether, but if the desire vibration is carried into it by the faith current we get visible solid manifestation. We cannot say at just what point aggregation of atoms form the new creation, but we know that in making room for it, the thing we desired is brought into expression. The one thing needful is to remember that it is *faith* that turns on the current of production.

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"Jehovah inhabiteth the praises of Israel." Jehovah is God, and God is power. By this reduction we can understand better how Jehovah inhabits praise. There must be power of God or good, in the vibration generated by praise. Each peculiar emotion has its own measure, or law of vibration, which produces works accordingly. The vibration created by the impulse or emotion in praise, is filled with a magnetic power drawing only good.

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"Show me your faith by your works." "Faith without works is dead." Many of our best scholars err in trying to make explanation and application of the above sentences, because they fail to consider the simple grammatical analysis of them.

"Works" is a noun and carries no suggestion of activity. Works is that which faith produces. Faith is the active agent producing the works. Jesus meant

that if we come to him claiming to have faith, yet have nothing to prove it—no works, no results—that our claim is false, for faith is a creative power, certain and unfailing, whenever exercised.

If we mix soda and vinegar we get an effervescent condition resulting from the chemicalization, and if there is no effervescing, we know that one, or both chemicals are dead, for the law is fixed and sure regarding their contact. If we say we send faith into the Universal Ether and receive no answer, *i. e.*, works, or results, we know that *faith* is dead, for Universal Substance cannot be dead and the law regarding the action of faith upon Substance is just as fixed and sure as any law of chemistry. "According to your faith be it unto you."

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Jesus said, "Father forgive them for they know not what they do." This does not mean that the sinner was unconscious of his act, but that he could not know the consequence—the far-reaching effect of it. He could not know the harvest for which he was sowing, nor that he himself must reap it. Leniency on account of ignorance was Jesus' plea, and his prayer reaches to you and me. When we awake to our sin through understanding its effect, we know we would not have committed it. The choice was ours again. In the moment of such decision, we become our own judge, pronouncing sentence upon the act, and pardon for our penitent self, and we know that God, the good in us, has forgiven by the quiet peace that fills our consciousness. It is then we are forgiven.

Cease your suggestion of bad results. Suggest to yourself an opportunity in every difficulty. Do not allow feeling to get the mastery over you. Control your own physical states by the use of right autosuggestions. You can do wonders in this line, if you will. In everything see the soul's opportunity to become master of its environments and the conditions of its body. —*A. P. Barton, in "Washington News Letter."*

"True religion is not a theory, it is a practice, it is not a creed—it is Life."

BIBLE STUDY

Interpretation of Genesis 3:13-19 R. V. ..Its Application In Individual Consciousness.

13. *And Jehovah God said unto the woman, What is this thou hast done? And the woman said, The serpent beguiled me, and I did eat.*

The voice of Jehovah God is the accusing conscience or the still, small voice of man's spiritual or higher nature. The affections and desires of the soul or feminine quality (the woman) in man causes him to give way to his feelings without first consulting the wisdom (man) side of his being. The "woman," the gift of Jehovah God to man (soul quality which man has built through his inherent God power), does not suppress the desire for expression, for it is through the soul that higher, finer aspirations come.

14. *And Jehovah God said unto the serpent, Because thou hast done this, cursed art thou above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:*

As a result of the action that takes place in consciousness when there is a union of life and substance, man gains knowledge that sensation is not true expression. Although the higher self of man puts the senses (serpent) beneath his feet, if not entirely eliminated from the consciousness, adverse activity will continue to express in ways that lead man into sense consciousness, which expression is lower than the animals. It has not the virtue of cattle (natural life activities in the organism), or beasts of the field (unknown or untrained powers that work independent of the conscious mind).

15. *And I will put enmity between thee and the woman, and between thy seed and his seed: he shall bruise thy head, and thou shalt bruise his heel.*

Separation of the life and substance in the body from the superconsciousness is resisted by the woman (Divine feminine); the intuitive side of the soul knows better than to give up entirely to sense consciousness. In the head, one may see Truth and Purity, but in the

subconsciousness (the heel) are ideas that connect one with the serpent consciousness (that activity of wisdom which is less than Divine Principle).

16. *Unto the woman he said, I will greatly multiply thy pain and thy conception; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.*

The love and feeling side of man's being is torn with pain in striving to bring forth spiritual thoughts while the subconscious is bound by conditions of sense. This divided state of mind in man causes the inharmonious experiences which come to him in his unfoldment in Truth.

Feelings must be ruled by Wisdom. The Christ Mind must be put on in Wisdom and Love, that the whole man may be lifted up in true spiritual expression.

17, 18. *And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;*

It is hard work for man to develop spiritually while he in any way binds himself to material conditions. The limitation of man working under his adverse will is a necessary precaution, for should he be allowed to use the Divine Law in his unrighteousness, the spiritual pattern would be lost sight of, and the perfect man never manifest.

19. *In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.*

So long as man is in Adam consciousness, he "materializes" substance, and lives in hard conditions. When man's thoughts, conscious and subconscious, are harmonized with Divine Ideas, and his will made one with Divine Will, he will form direct from Spirit Substance that which he proclaims. His creations will no longer be "material" and cursed to return to "dust," but will show forth the perfection of Christ,—the Creation which God pronounced good, and very good.

"IN GOD WE TRUST"

"There is only One Presence and One Power in the Universe—the Good Omnipotent." "In God we trust."

"Our Lord Jesus Christ is One with God, Our Father, everywhere present, and in us all and through us all and above us all. In God we trust."

"Through Our Lord Jesus Christ we are one with Our Father. In God we trust."

"God is Spirit, everywhere present, without beginning and without ending; therefore the whole Universe is in God, and God is in all and through all and above all, for there is no separateness in God, for God is Absolute Unity. In God we trust."

"Not the will of the flesh, nor the will of man, but the will of God be done, always." "In God we trust."

"We are all children of God; we all live, move and have our being in God and in his very Substance, and it supplies us with all our needs, always; therefore, let us all give loving thanks, praise and blessings unto the All-Good, All-Loving, All-Providing Father, for all his good and perfect gifts, for all his wonderful good and for all his blessings, always. All One. God is Love. In God we trust."

"There is no separateness; we are all one unit in God, our Father."

"In God We Trust."

[AUTHOR'S NOTE—I am holding the above statements three times daily and they are very effective; if a large number of individuals will coöperate, a great good will come to all people.—*F. Tomek, Grant's Pass, Oregon.*]

He is the greatest conqueror who has first conquered himself. The first duty in self-mastery is to discover and subdue the menagerie within, to tame and put in absolute subjection the serpents, the lions, tigers, and peacocks of the lower self. To make the mind the obedient and faithful servant that it is designed to be and the body a real abode and not a stumbling block, is the soul's first task.—*Washington News Letter.*

SUNDAY LESSONS by Charles Fillmore

SUNDAY, FEBRUARY 23.

THE NEW BIRTH A REGENERATIVE WORK.—John 3:1-15.

1. Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2. The same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him.

3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God.

4. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb and be born?

5. Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God.

6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7. Marvel not that I said unto thee, Ye must be born anew.

8. The wind bloweth where it will, and thou hearest the voice thereof, but thou knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9. Nicodemus answered and said unto him, How can these things be?

10. Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things?

11. Verily, verily, I say unto thee, We speak that which we know, and bear witness of that which we have seen; and ye receive not our witness.

12. If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?

13. And no one hath ascended into heaven, but he that descended out of heaven, even the Son of man, who is in heaven.

14. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up;

15. That whosoever believeth may in him have eternal life.

SILENT PRAYER: *I rejoice that I am born again through Christ-understanding.*

All inheritance has a mental basis. We inherit some states of mind from our ancestors. An inherited religion is a *dark* state, because there is no real under-

standing in it. This is the Nicodemus mentality. He was a Pharisee, and a ruler of the Jews. He represents that Pharisaical side of our mentality which observes the external forms of religion without understanding their real meaning. We accept our inherited religious tendencies without giving any consideration to their origin. In olden times it was considered unfilial, and an evidence of disobedience, for the children to join any other church than that to which their parents belonged. The Jews were especially rigid in the observance of this inherited religion, and they proudly referred to their fathers—Abraham, Isaac and Jacob, who were taught of God.

This ruling tendency of our surface religion is spiritual darkness; so it is represented as coming to Jesus, the spiritual *I Am*, by night. But he is seeking the light, and when we begin to ask the cause of the works of healing, which are being done on every hand by people who believe in the Truth, we are acknowledging that there is evidence of Divine power.

The mere healing of physical ills is not the prime object of the work of the Spirit, but regeneration—a new birth. So Jesus does not give weight to the miracles which impress Nicodemus, but calls his attention to the one vital issue—"Ye must be born anew." The kingdom of God, or mental harmony, from which all healing comes, must be apprehended and made a part of the consciousness in all its parts, before man fulfills his destiny. Thus the outer signs of the inward power are not to be used or looked upon as of supreme importance. A healing industry has been built up in this latter day, and healers are classed with doctors, and the trueness of the science estimated by the healing of fleshly diseases. But this is not the true standard. Physical health is the ultimate of right spiritual relation, but it is possible to patch up the body through mental suggestions, in manner as temporary as drug curing. This is not being born anew of "water and the Spirit."

The two important factors in the new birth process are putting away the old and receiving the new. Water is the natural and familiar symbol of cleansing from moral impurity, sin and all its material filth. The

Spirit is the principle of the new life of harmony, the power from on high that puts both mind and body in divine order.

The Pharisees refused to be baptized by John. They did not consider that they needed the repentance which he demanded. They thought they were good enough to take the high places in the kingdom of God, because of their popularly accepted religious supremacy. Many people refuse to deny their shortcomings—they hold that they are now perfect in Divine Mind, and it is superfluous to deny that which has no existence. But they are still subject to the appetites and passions of mortality, and will continue to be until they are "born again."

Man, "the Son of man," referred to by Jesus, came out of heaven, the spiritual realm within; and he can easily return into that high estate, in fact, he is "in heaven." This Son of man is a great mystery to logically considered standards. He is in sense consciousness, and must be lifted up as Moses lifted up the serpent in the wilderness, yet he is "in heaven." These paradoxical statements can be reconciled only by a proposition like this: Man is like a magnet; his positive pole is in heaven and his negative pole is in sense. The negative pole must be lifted up into a closer unity with the positive pole; then, through the resulting harmony, an eternal life energy will be established. As man now functions, there is a separation between the positive and the negative pole, and this results in dissolution of the body whenever the vibration reaches a certain intensity. Emerson, beholding this broken constitution of man, said, "Behold a God in ruins!"

Sunday, March 2.

REDEEMING A SMALL THOUGHT.—Luke 19:1-10.

1. And he entered and was passing through Jericho.

2. And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich.

3. And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature.

4. And he ran on before, and climbed up into a sycomore tree to see him: for he was to pass that way.

5. And when Jesus came to the place, he looked up, and said

unto him, Zacchæus, make haste, and come down; for today I must abide at thy house.

6. And he made haste, and came down, and received him joyfully.

7. And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner.

8. And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold.

9. And Jesus said unto him, Today is salvation come to this house, forasmuch as he also is a son of Abraham.

10. For the Son of man came to seek and to save that which was lost.

SILENT PRAYER: *The justice and righteousness of the Divine Law is now active in all my affairs, and I am at peace.*

The *I Am* illuminated is a great leveler of thought. The low thoughts are raised up and the high thoughts are pulled down. Zacchæus means *pure.*

Thoughts often arrange themselves in the consciousness according to wrong standards. Small thoughts try to elevate themselves upon false foundations. Zacchæus was "little of stature," and the "sycamore" tree here referred to is the fig-mulberry, which produces imitation figs of no value. Such standards are usually fixed by the world, and are reflected into the consciousness of the race from one generation to another. The incident recorded in the text occurred in Jericho, which is "moon city," or the realm of reflected thought.

Zacchæus represents conservation degenerated to avarice. But the methods of avarice are known to all as unjust, and it is under universal condemnation. Zacchæus was a "publican and a sinner, and when Jesus went to lodge with him, "they all murmured."

But the *I Am* must deal fearlessly with all its thoughts and bring them to repentance. "Jesus . . . said unto him, Zacchæus, make haste, and come down; for today I must abide at thy house."

Here again the recognition of good as the central substance of every thought proves itself. The center around which avarice accumulates is *justice.* It starts out with the just thought of getting only its own, but in the reflected world's hurry to get rich, it loses sight of justice and adopts methods which bring it under con-

demnation. When its attention is called to its inner substance of goodness and truth, it springs to its own and cries, "The half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold."

The *I Am* puts its seal of approval upon this just resolve with the words of assurance, "Today is salvation come to this house."

Sunday, March 9.

A CASE OF ABSENT HEALING.—John 4:43-54.

43. And after the two days he went forth from thence into Galilee.

44. For Jesus himself testified, that a prophet hath no honor in his own country.

45. So when he came into Galilee, the Galilæans received him, having seen all the things that he did in Jerusalem at the feast: for they also went unto the feast.

46. He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down and heal his son; for he was at the point of death.

48. Jesus therefore said unto him, Except ye see signs and wonders, ye will in no wise believe.

49. The nobleman saith unto him, Sir, come down ere my child die.

50. Jesus saith unto him, Go thy way; thy son liveth. The man believed the word that Jesus spake unto him, and he went his way.

51. And as he was now going down, his servants met him, saying, that his son lived.

52. So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him.

53. So the father knew that it was at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54. This is again the second sign that Jesus did, having come out of Judæa into Galilee.

SILENT PRAYER: *I do believe in the power of the Word of God, as spoken by Jesus and given to all men.*

We are gravely told by an orthodox Bible commentator that this healing of the nobleman's son, twenty-five miles away, was a miracle, "a sign and proof that Jesus came from God, and they endorsed his message."

Another commentator, Prof. Green, counted very wise in Bible interpretation, says: "Miracles have been wrought only to authenticate the bearers of supernatural revelation, so when a revelation is really being given, the dull minds of men should be compelled to discern, and attend to it by works so evidently due to divine power as to demonstrate that the speaker must bring a message directly from God." All this in the face of Jesus words, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

The fact is that the healing of the nobleman's son is being duplicated every day of the year by modern followers of Jesus' methods. Healing of the nature done by Jesus, and counted "miraculous" by those who do not follow him, is so common nowadays that it is not considered worthy of more than passing comment. On every hand are practitioners of Jesus Christ's healing system, and they have millions of absent patients whom they never see yet heal as effectually as Jesus healed this nobleman's son. The writer of this has similar cases a-plenty every day, and bushels of unsolicited testimonials to the efficacy of the so-called "miraculous" absent healing. The light of Truth is shining today as never before, and all who open their minds to it and relax their bigotry and intolerance, are having demonstrated to them that the same faith that healed the nobleman's son will heal every man's son.

Faith on the part of the patient, or on the part of some one connected with him, is found to be an important factor in absent healing. From what he had seen of Jesus' work the nobleman had faith that his son could be healed, and when Jesus uttered the positive truth, "Go thy way; thy son liveth," he "believed the Word."

It must be admitted, there is a certain element of super-naturalism in this kind of healing, it is so marvelous and so beyond the range of human explanation. How it is done the best of us do not know, but when we reach a certain place in the invisible force that moves the mind, a new and higher energy sweeps through it—the thought is ablaze, and even the spoken words seem alive. When this "Word," or Spiritualized Thought,

is sent to a receptive mentality it is conducted from one to another like the sparks of the wireless telegraph flashing through the universal thought-ether that carries the message.

When this "Word" goes from a spiritual center, which Jesus and his disciples represent, it becomes a continuous life-giver to all who *believe* in the spiritual as the source of life. "The words that I have spoken unto you are spirit, and are life." "Heaven and earth shall pass away, but my words shall not pass away."

SUNDAY, MARCH 16.

CLEANSING THE SUBCONSCIOUS—John 2:13-22.

13. And the passover of the Jews was at hand, and Jesus went up to Jerusalem.

14. And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15. And he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables;

16. And to them that sold the doves he said, Take these things hence; make not my Father's house a house of merchandise.

17. His disciples remembered that it was written, Zeal for thy house shall eat me up.

18. The Jews therefore answered and said unto him, What sign showest thou unto us, seeing that thou doest these things?

19. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20. The Jews therefore said, Forty and six years was this temple in building, and wilt thou raise it up in three days?

21. But he spake of the temple of his body.

22. When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.

SILENT PRAYER: *My body is the temple of the living God, because I recognize his Spirit dwelling in it.*

It is the nature of thought to repeat itself, and at each repetition it will grow stronger or weaker as it is consciously recognized or ignored by the *I Am*. Thus we can cultivate a good movement of the mind, like breaking away from some bondage (Egypt), by giving it special affirmation (feast) when it recurs. This was the feast of the Passover that Jesus went up to Jerusalem to attend. When we begin to discipline our minds we always make it a point to "go up" in consciousness,

because in spiritual upliftment we see things clearly and in their right relation.

When we throw the light of the Spirit into the subconscious courts of the body-temple, we find queer and often startling conditions there. One would hardly expect to see butcher stalls and money-changers in a temple built for the worship of God, yet similar conditions exist in all of us below the line of conscious thought.

So our body temple must be cleansed—it is the house of God, and it should be put in order. The first step in this cleansing process is the recognition of its need, and the next the "scourge of small cords." This is the formulated word, or statement of denial. When we deny in general terms we erase or cleanse the whole consciousness, like taking a bath; but secret sins may yet lurk in the inner parts. The words that reach these hidden errors are not great ones, like "I am one with Almightiness; my environment is God," but some *small*, definite statements, that cut into their sensuous, fleshly mentalities like whipcords.

It is necessary to deal with our minds in both the absolute and relative, to get perfect results. In the early morning you may affirm, "All the affairs of my life are under the Law of Justice, and my own comes to me in ways divine," and before noon find yourself searching the papers for advertisements of bargain counters. You have not gone *into* the temple and tipped over the tables and scattered the coin.

Great activity in religious *forms* of worship eats up the truly spiritual. When we get very zealous in observing the *rites* of the church we are apt to forget the church itself, which is Christ.

That this lesson refers to the body is clearly stated in verse 21, "But he spake of the temple of his body." The "sign" that man has mastered his mind is his ability to preserve his body from destruction. So long as our bodies show "signs" of decay it is evident that we have not cast out of the inner realms those thought-butchers that kill for sacrifice doves and sheep, oxen and goats. The allusion here is to the destructive

thoughts lying deep in the consciousness, at the very issues of life.

The "three days" are the three degrees, or parts, of man's consciousness: spirit, soul, body. When *I Am* has purified and mastered these three, he is in that *dominion* proclaimed for him in the first chapter of Genesis; the Scripture, or Word of God, is fulfilled in him, and his faculties (disciples) recognize and respond to it every time the "lifting up" word (resurrection) is proclaimed.

THE FULLNESS OF JOY

"In thy *presence* is fullness of joy." This should give us the keynote of existence. We expect the joy as the result of what we call "success." We think we can be happy when our purpose is accomplished.

Let us reverse our methods, and expect our "success" as the result of the joyful mind in which we live.

Let us look for the fulfillment of our purpose because of the happiness in which we work. A joyful spirit radiates a clear atmosphere, in which we can see afar; an anxious mind befogs us.

There are no conditions of life where we need be joyless after we have learned life's meaning, and opened our eyes to the presence of the everlasting good in which we live.

Life then becomes a continual feast. Until then we are paupers, even though our poverty is hidden by what the world calls "wealth."

The "rich" have many sorrows. No poverty of any sort can spring from spiritual life. It is *fullness of joy.* —*Charles B. Newcomb, in "All's Right With the World."*

The Self is Spirit, infinitely great, expressing majesty and grace in every infinitesimal idea throughout its creation. Man is without desire or grief, he reflects his Creator in divine completeness and perfect happiness. In eternal stillness he manifests the power of Mind, in perpetual quietness he radiates divine activity.—*Active Service.*

Let such as love thy salvation say continually, The Lord be magnified.
Trust in the Lord, and he will bring it to pass.

SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help, if you have faith in the power of God.

We will pray to the Father in secret and he will reward you openly. This promise is being daily fulfilled in this work.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you, full measure, heaped up, pressed down and running over." All letters are confidential.

UNITY SCHOOL of CHRISTIANITY
SILENT UNITY DEPARTMENT
Tenth Street and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

February 20 to March 20, 1919
Held daily at 9 p. m.

Let such as love thy salvation say continually, The Lord be magnified.

PROSPERITY THOUGHT

February 20 to March 20, 1919
Held daily at 12 m.

Trust in the Lord, and he will bring it to pass.

EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

REBUILDING THE BODY ACCORDING TO THE CHRIST PATTERN

"Know ye not that your bodies are members of Christ . . . . . temple of the Holy Spirit which is in you, which ye have from God? . . . . . glorify God therefore in your body."

Teeth: We rejoice to know that you are standing firm in your faith and trust in God to make you every whit whole. Even though you have the true concept, and perfect faith, there is still more to be done. Mind and Idea are only two parts of the trinity that is involved in every demonstration. Mind and Idea must be followed by expression. You may be thinking Truth and expecting the manifestation, yet not giving your body due consideration and proper care. Tooth substance is built partly out of the food you take. In order to have perfect teeth you must be sure that you are feeding the body with proper kinds and sufficient amounts of food.

Man cannot live wholly in mental activities and expect perfect manifestation. The mind is the director, and carries the patterns, but these must have modes of expression, and vehicles through which to manifest.

Proper breathing, rest, and occupation, are all factors that enter into body-building. All one's habits of mind and body must tend to construction, life, vigor, spiritual radiation in every department. One cannot be destructive in habits, to one's self, to others, or to the animal world, and expect construction and transformation to be going on in the body.

* * * * *

Eyes and Ears: Depending upon personal help, desiring approval of others, seeking satisfaction of soul

in material things, searching in intellectual realms for that which comes only from the very depths of soul consciousness turns you away from Spirit and shuts your eyes to the light of Truth. Ages of doing this would produce the condition of sightless eyes. This may be the form of selfishness that has caused the inharmony in your eyes and ears.

The Unity people learn very early in their study of Truth that each one has ever with him the One and Only Teacher who was promised by Jesus Christ, even the Spirit of Truth.

Students of Practical Christianity are taught to seek light and help from the Spirit within, rather than to follow the letter of that which is given them by teachers. They make the best progress who let go all dependence upon personality or individual teacher's instruction and seek to make conscious unity with the Presence and Power and Wisdom of God within. Companionship and instruction of teachers is helpful only as it points the student to his own indwelling Lord, in whom is all real strength and wisdom and healing virtue.

Spiritual things are spiritually discerned. Desire for God opens the mind to God, and so the sincere desire for spiritual unfoldment leads to this unfoldment. It is a spiritual process, and no person, place, thing, nor circumstance can keep an individual from experiencing it when he makes it the one supreme desire and aim in life. Teachers may be a help, but they are not absolutely essential.

Turn from intellectual searching and cultivate an inward trend of mind; establish trust and faith in the Spirit of Truth, and you will know Truth, have the inner consciousness of it, and prove to yourself its all sufficient power to meet your every need, and to give you complete satisfaction and wholeness. These words will be of no lasting good to you unless you believe them and act upon them. They are the Divine Message the Spirit is giving, and the blessing of the Spirit is in their application.

Now, may the I Am of you work mightily with the abundance of pure Life and Substance and Intelligence and Love which are your birthright, to the upbuilding

and perfecting of your body-temple. Keep the vision of the Christ before your mind's eye, and know that the image is coming into manifestation in you. In the name of Jesus Christ.

* * * * *

Perfect Vision: The healing power of God through the Jesus Christ consciousness is unlimited. This healing power is yours for the taking. Jesus Christ came that man might demonstrate complete salvation, and man's faith in and understanding of the Law of Being enables him to make this demonstration.

The Law of the Spirit of Life in Christ Jesus is perfect, transcending the law of "Karma," or cause and effect. Those who awake to their Christ selves, and lay hold of the saving grace of Jesus Christ, have within them a power that overcomes "Karma," blots out the results of past ignorance and sin. This teaching and demonstration of the unlimited healing power and forgiving love of God was the greatest thing that Jesus Christ gave to man, and we need only to recognize it and joyously claim it to receive its benefits.

You can completely renew and transform every part of your body. The body is made up of the manifestations of thought substance; therefore changes of thought must produce changes in manifestation. There is no limit to these changes. When a change in mind, conscious or subconscious (for all conscious thinking becomes subconscious), is effected, the change in bodily expression takes place. This is an absolute law, therefore, beyond "Karma." "Karma" is the effect of a thought cause and as the thinking originated with the I Am in man it can be adjusted from that standpoint. As Jesus said, "man hath power on earth to forgive sins."

Inequality of vision is usually caused by a too great activity of the Will. Your unequal vision and nearsightedness is perhaps the result of past willfulness. It may be that your coming into Theosophy was the activity of the law counteracting this subconscious willfulness, through a certain form of patience which the Theosophist sometimes has, to a fault. In fact, this too great willingness to sit by and wait for the natural

causes and effects to work out in one's life has a tendency to put off one's salvation.

Whatever the cause of inharmony or imperfection, the remedy is right at hand, because all things are possible with God. This remedy is the realization of our freedom in Christ, and the knowledge that through Christ in us the Will of God is done. Take a thought like this into the Silence:

"Not my will, but thine be done. Love and Wisdom are unified and harmonized in me, and my eyes see with the sight of the Spirit."

The Christ consciousness is the full realization of the Truth of Being, the inner knowledge that man is the perfect Son of God. We take it that you mean *spiritual quickening* when you refer to "the first Initiation." Man does not come into the full understanding of his Christ Self when he is first conscious of spiritual quickening. But the Grace of God and his faith heals and protects him while he is putting on Christ.

* * * * *

I have been studying your literature now for over two years and have learned to demonstrate health, wealth, and happiness, at least have made a good start. Now, the only thing I don't seem to be able to overcome is my personal appearance. I am fifty-four years young. My hair is white and my face yellow and wrinkled, but I don't feel a bit like I look. I want to look happy and pleasing to others and thus demonstrate that I am one with Divine Spirit and in this way help others. As it is, I hesitate to speak of my great happiness because I do not look it. May I ask your prayers for my personal appearance? I also do not understand why the body recovers only partially from an illness if it is renewed once a year.

You have been two years in the study of the Truth, and you wish your body to manifest the renewing power of the Spirit. You have been for years under the old error thought of, and belief in, age, and we wonder if you have even yet taken the Truth consciously into your body. However, it may take some time and persistent work in your body to erase from its cells the effects of the old ideas and to establish the ever-renewing and ever-unfolding life and youth of the Spirit in their place. Please see the article we have marked in the inclosed

booklet, "Points For Overcomers No. 3." Then study the first article in the booklet, "Inquiries Answered," and the whole of "Attaining Eternal Life," and put into daily practice these very helpful suggestions. Deny from your body-consciousness all old, error, limited thoughts, and establish in their place, through your spoken Word, the wholeness and life and perfection that you desire to see manifest. One must really believe in the redemption of the body in order to do effectual and lasting work in it.

Do not hesitate to declare the Truth to yourself and to others regardless of appearances.

The booklet, "Attaining Eternal Life," will give you an idea regarding the complete healing of the body and what this involves. It is because the old ideas of age, disease, and death, have never been erased from the body-consciousness through denial, and the Truth, life, youth, wholeness, and perfection of Spirit, established in the very cells of the organism, that persons continue to manifest imperfections in spite of the fact that they are constantly being renewed. "As he thinketh in his heart, so is he." From the established beliefs of the heart or subconscious mind, the cells of the body, which are intelligent, receive the pictures which they continually reprint and bring forth in the outer. Complete and lasting healing takes in the regeneration of the whole man. This includes the lifting up and spiritualizing of the body; the unification of Spirit, soul, and body, in Christ, thus redeeming the body from death—the grave—and saving the entire man alive and blameless.

Very few persons really believe this Truth. Fewer still of those who assent to it in their conscious minds, take up faithfully and practice the Truth that makes free. We teach "regeneration" but mortal man is full of questions and excuses as to why he should not take it up. However, people are coming more and more to the place where they see that this is the Truth, that it is necessary that they lay hold of it today, and they are gradually entering into it; consequently they are realizing and demonstrating good beyond what they had deemed possible for man here and now.

CONTEST LETTERS

Continued from last month.

MRS. W. J. HORGAN, *518 W. Cedar St., Deming, New Mexico.*

I have been a reader of Unity Magazine for over a year. I wish to tell you of my experiences, benefits, and healing, since studying and applying Practical Christianity.

Through heavy work, I had sprained some of the internal muscles. The injury gave me great pain, and my body became swollen. I found it necessary to wear an abdominal supporter. I had all I could do with the help of my supporter to manage my house work, and I would have to go to bed if I left it off, the pain was so great. I wore first one supporter, then another, but I was still much swollen and in pain. I had to be very careful in order to get along; it hurt me to ride in any kind of a vehicle, so I always walked.

One day a friend gave my husband a Unity Magazine, and I read it through. I sent a subscription for this magazine in 1917. Later, I sent for "Christian Healing" and "Lessons in Truth." The books came; as I opened "Christian Healing" the still, small voice of the Holy Spirit said, "You need never put your supporter on again." I have not worn it from that time, over a year ago, and the pain and swelling are all gone.

I began to pray and treat myself for protruding piles and bowel trouble which I had suffered from for over twenty-seven years. I quit drinking coffee; I eat very little meat, and I take no medicine. Piles are cured, and bowels have moved once or twice daily for the last year. I feel much stronger and better than when I took medicines.

I had to wear glasses for more than seven years; they bothered me a great deal, so I began to pray and treat my eyes; I left off my glasses more than a year ago, and my eyes have been strong and well. I am a new creature in Christ Jesus. Praise his holy Name.

H. P. CRANDELL, *Anthony, Florida.*

To tell all the good Unity literature has done for me would require volumes. I love its teachings and its teachers and most of all, I love the Christ of God that its teachers have pointed me to. Glory to God in the highest, peace on earth, good-will to every man and every created thing.

On receiving my Unity Magazine each month, I turn

to the table of contents to see what is in the magazine, and by whom. Then I start out to take in all that I can hold at the first sitting. After I have gone through it in this way, I generally return to the Sunday Lessons, and get the Spirit of Truth that is pointed out to me in them. I am greatly benefited by all the different departments of the magazine.

The light and understanding I have obtained by the study of Truth, as taught by the Correspondence School, is wonderful. On one occasion when I was at work on the second lesson, "Healing," of Part One, I had a good demonstration. I had been suffering with a severe attack of asthma, and one day while at work in the field, my heart began beating at a great rate, and seemed as though it would jump out of my body. My wife, standing at some distance, could see and hear it. I commenced to grow very weak and was compelled to go to the house. I tried to realize health. A thrill of love surged through me; the trouble began to leave, and the heart resumed its normal action. In some way I try to make every day a day of demonstration over the adverse consciousness. This is just a part of what I have gained in the study of Truth through the Correspondence School, for time and space forbid the relation of every thing received from it.

The Class Thought in Unity Magazine makes strong my faith in the reality that I am one with Good, or God.

I get a great amount of good from the "Extracts from Letters," written by Silent Unity to those who have asked for help; it always fires my soul with greater zeal to read the letters of healing and prosperity by the patients to the Silent Unity department.

Now for a trip through Weekly Unity. I make its teachings my daily food for thought. "The Ten O'Clock Silence" I am doing my best to make practical in my daily living; at home or in the field. I observe the Silence at that hour, and I feel that I have lost something if I fail to give a few thoughts in sacred communion with my Father.

"Things to be Remembered" are my daily meditations. They point me to the Christ within, my hope of glory. They help me to expand my consciousness, to become open and more receptive to the Truth. In this way peace and harmony are given me.

The "Responsive Service" I study in connection with the Sunday Lessons in Unity Magazine. I love its silent thoughts.

"Notes From the Field" tell me who my dear friends

are, where they are at work, and in which branch of the Father's business they are engaged.

The "Unity Good Words Club" is a department of the Weekly Unity that has been of unspeakable good in my life. It is always a constant reminder to me. If I have said or thought a word that was not true or good, the Spirit back of the U. G. W. C. always reminds me of my mistake. If I am not receptive at the time of the act, it will come in at the time I do become receptive to its presence.

Last, but not least, is the Vegetarian part of Weekly Unity. In connection with the merciful nature of vegetarianism, I wish to relate a demonstration. Some years ago, when living in Idaho, we were troubled a great deal with the ground squirrel, which is very destructive to crops. On their first appearance in the spring, I would make it a point to get rid of them. But as the Truth began to come forth in me, I resolved one spring to give the little squirrel the freedom of life, so far as I was concerned. I was reminded by members of the family, also by my neighbors, that if I did not do something with those squirrels they would destroy my crops. But I stood firm in my resolution, and the results were that I harvested the largest crops that had been taken from the farm up to that date.

"Lessons in Truth" and "Christian Healing" are two of the greatest books that I have ever read, or studied. The Bible and God were partially a blank to me until I took up the study of these books. "Lessons in Truth" acquaints us with the Father, and makes us feel and know his omnipresent Life, Substance, Power, Love, Wisdom and Strength. "Christian Healing" gives us the Truth; it shows us how to apply the Word of Truth rightly, that we may get the best results. "Temple Talks" are full of inspiration, and have been a comfort and help to me in time of need. I am sure that if all who are seeking for light would give some of their time to the study of these books, they could grasp a better understanding of Christ Jesus. Since I began to study and apply their lessons I have been made prosperous, spiritually, physically, and financially. I realize that my mission is to manifest God, and be about my Father's business every day.

All the books and tracts have given me much benefit. I consider them all one, as we are all one in the great Universal Cause. I can only give you a sketch here and there, for the Truth which your writings reveal is inexhaustible. To the writers and teachers, each and every one, I can only say, God bless you. I know that you are receptive mag-

nets, to draw into manifestation his harmonizing, unifying presence.

I just live, and praise, and give thanks to Almighty God, that the Source from which I draw is inexhaustible. I can keep right on radiating Love to the whole of creation. I read all that comes from Unity School of Christianity and pronounce it good, and very good.

I see that you have two subscribers who have paid one hundred years in advance. I think it is a very good idea. I have renewed this month for the following year. You will find enclosed my check for $99.00, for which please extend my subscription for Unity Magazine to July, 2018. I would be glad to hear of others following. I am ever yours in the fellowship of the Spirit, the consciousness of his indwelling presence.

EDITH VAUGHAN MICHAUX, *1420 E. Ocean Avenue, Long Beach, Cal.*

I have spent five years in the Metaphysical and Truth circles of Los Angeles, a city known for its freedom and diversity of thought. I have read and studied countless publications. All claim to be spiritual food, but "the proof of the pudding is in the eating thereof." Many of these are nourishing, easily assimilated, life-sustaining, but there are those which are indigestible, adulterated, imitations —rank poisons. Happy the student who has learned to discriminate; happier he who has settled down to the safe and satisfying diet of the milk and honey of the Word of Truth.

Publications come and publications go; only those stand which have a strong foundation; only those endure which are woven of the fabric of Truth; only those circulate far and wide which are alive and virile; those speak the loudest which are the simplest. Unity fulfills these essentials, and therefore will endure.

I have seen Unity Magazine in strange pockets, in Christian Science homes, in dental offices, on ministers' study tables, in physicians' waiting rooms, on desks in business offices, hugged to the breasts of some who do not know the meaning of its name, but who respond impulsively to its nature as one true note chords with another. I have heard more than once, in reply to the question, "What is your religious belief?" "Oh, I'm just a-a-*Unity*."

I have officiated at book tables, and have seen the pile of Unity Magazines melt away first—always selling ten to one of any other magazine or book. Unity Magazine is

read; it is loved. I have seen the last dime in a shabby purse given eagerly for it. I have known of it entering troubled, inharmonious households and setting up a new radiation. I, myself, have sent it forth as Noah did the dove scarcely hoping it would find a place for the sole of its foot, and lo, it would return, bearing the olive leaf. I have heard much testimony like this: "In the stress of the moment I had almost forgotten my Truth, and I was upset and cross, but when the postman handed me Unity Magazine and I sat down and looked it over and read a few testimonials, the sweetest peace and joy came over me. Why, I couldn't keep house without it!"

The name Unity was chosen by inspiration, for the magazine finds the note of union in all persons and in all beliefs. Its genius is nothing more nor less than the Spirit which is in all, but which is only discovered and amalgamated by Spirit.

Paths to Truth are like those up a mountain side; they are wide and divergent only at the base. The nearer the top, the narrower the way. At the apex is union. Hence a magazine, in order to be welcome everywhere and helpful anywhere, one which does not provoke differences but unites similarities, must carry enfolded in its pages as the rose carries its perfume, the living, breathing Spirit of God. "By their fruits ye shall know them." Bless you.

One Who Dwelt in Darkness

I send forth faith, hope and love to those who feel hopeless with nervous suffering—hopeless from days and months, perhaps years of fighting and striving to regain health. I ask you to hold on with determination to Unity teaching until the Light comes, even though, in your present state, you see no advance; even though the despair of illness and the evil impressions of discordant nerve centers seem to completely overcome your mind and fill it with shadows and fear; "let not your heart be troubled." Continue to center your thought, with all the power you can summon, upon the words and affirmations that carry messages of light. Be of good courage. The Truth of God will eventually flood your soul.

It is now two years since I first heard of Unity. I was in a sanitarium for nervous diseases. I had been suffering with spinal trouble for ten years, often bedfast for months. I have been at various hospitals and under the care and treatment of at least twenty nerve specialists. During these years I held frantically to hope, in the darkness of mental

torture. I fought my nervous sensations and thus unknowingly fastened them fixedly upon my body. Let me say that if the reader has known something of such a struggle, may he or she take heart and "only believe." All things are possible with God.

I was given copies of Weekly and monthly Unity to read. At that time I was not able to read the articles completely, as my whole nervous system was a wreck; but the Truth appealed to me, and hope held out her arms to me. Faith and Love led me on.

I subscribed for the monthly Unity, and no child ever looked forward to a mother's letters with greater eagerness and trust than did I to each new magazine. It truly seemed each time as if the message given was for my particular need and condition.

If someone is helped to overcome through knowing of my experiences, I have not endured in vain. I know how such cases are sometimes misjudged and misunderstood by loved ones, even when the sufferer is making every possible effort to help himself. There is One who always understands. Go within and praise him silently. Cease to blame yourself and others. Let the past drop out. Praise, praise, praise! Praise, even the parts of yourself that give you the most trouble. Love them. The secret of recovery is in acknowledging good. I made it a habit of acknowledging God in all my ways. To cleanse and purify and heal, I thanked and praised my Lord for pure, shining Substance. To overcome the idea and fear of continued exhaustion, I cultivated the thought of my ever available supply. My Unity friends have been very patient with me. I thank them for this patience. Last year I was improving and greatly encouraged, although in bed most of the time. This year I am enjoying life. I live on a farm and I love everything that grows. I am able to do a part of the house work and a part of the gardening. I am alive where before I seemed dead. I was dumb to the beauties of earth and sky, and now everything speaks to me.

I am indeed thankful that God gave me Unity literature. I was brought up in a Christian home and in the church; I knew the Bible from childhood, but I learned through Unity teaching how to use it for practical needs. Besides reading Unity monthly, I was helped by studying "Lessons in Truth" and by the beautiful lessons in "Practice of the Presence," "Finding the Christ in Ourselves," "Trusting and Resting," "All Sufficiency in All Things" and the many splendid leaflets sent me from time to time.

I have long looked forward to this time when the way would be open for me to tell others about my healing. I am only a beginner in this new realization. I can see now that what seemed to me great darkness was only a preparation for a greater experience. I am grateful for all. It is a fight to the finish, but a joyful one, when we wear the whole armour of God for a garment.

HEALING

Winchester, Mass.—I wired you for prayers when I cut my eye, and now it is healed. The oculist said an ulcer would probably form, and the eye would be dim, but through your prayers it has been saved. I am grateful for your ministry.—*A. M. G.*

Filter City, Michigan—Soon after writing you for prayers all symptoms of hay fever left me and I have been free ever since. I praise God for his goodness, and Unity for showing me the way.—*Mrs. J. T. B.*

Newark, N. J.—I telegraphed you for prayers for tonsilitis. By evening all the swelling was gone, and I was entirely healed.—*Mrs. A. M.*

Toronto, Ont.—I wrote you for prayers to help me pass a vocal examination. I passed with honors. My voice is improving, and I know it will continue to improve, for I realize it is God's gift.—*M. T.*

Bellows Falls, Vt.—I wrote you for prayers for a friend who had been suffering with a severe pain around her heart. She had been troubled with it for about two years and had consulted many physicians but received no relief. Since writing you I received a letter saying she was healed, and that she was also free from a depressed feeling which she had had for many years. In her behalf I thank you.—*F. S.*

Vancouver, B. C.—Our hearts rejoice over the wonderful change which has taken place in our infant daughter. The day I wrote you for prayers, she began to improve. Today she is the picture of health. Praise the Lord for his wonderful love.—*J. J.*

Beeville, Texas—I wrote you for prayers for my little son, who was very ill from the effects of antitoxin given him for diphtheria. I had no more than received your reply when he began to recover. I thank you and God for restoring him to his usual perfect health.—*Mrs. C. A. H.*

Gridley, Ill.—My daughter now feels secure in the Christ healing and you may discontinue your prayers. She has not been in bed a day since she felt the healing power in answer to our appeal.—*Mrs. B. J. M.*

PUBLISHERS' DEPARTMENT

UNITY is published on the 15th of every month by UNITY SCHOOL OF CHRISTIANITY (Incorporated) Tenth and Tracy Ave., (Unity Building), Kansas City, Mo.

1919 Behold, all things 1919 are become new

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Unity Magazine one year, in Kansas City, Mo.	1.25
Unity Magazine one year, in Canada	1.12
Unity Magazine one year, all foreign countries	1.25

Sample copies of *Unity Magazine*, *Weekly Unity* and *Wee Wisdom* will be sent gratis upon request.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of Unity Magazine was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired last month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your renewal and mail it to us. We will understand that it is your renewal.

MOVEMENT OF TEACHERS SENT OUT FROM UNITY SCHOOL OF KANSAS CITY, MO.

Miss Ida M. Mingle concluded a very successful two weeks' course of lectures and class work in Salt Lake City, Utah, on January 12th. Good reports of her work have been received at Unity Headquarters. Many people have heard the teaching of Unity for the first time, and are taking up an active study along these lines. Miss Mingle will return to Kansas City shortly.

Miss Kate M. Nevill completes a course of lectures in Lincoln, Nebraska, January 26th, and already good reports of her work are coming in. After this engagement is completed, Miss Nevill will make a trip South, filling the following engagements: Tulsa, Oklahoma, February 23d (this date not definitely fixed); Fort Worth, Texas, March 16th, and Dallas, Texas, April 7th.

Mr. F. Richard Lynch has returned from a lecture tour through Detroit, Michigan; Columbus, and Cleveland, Ohio, and all of these places give splendid reports of his forceful presentation of the Truth.

METAPHYSICS AND RAW FOOD

Just as this magazine is going to the press, a new book is presented for review. The title is, "Metaphysics and Raw Food," by Stella McDermott, Raw Food Specialist and author of the series of articles which has been running in Weekly Unity. The book contains: The Fundamental Principles of Raw Foods; Their Comparative Nutritive Value; The Divine Laws of Dietetics; Methods of Preparing Raw Foods to Serve; Numerous Menus.

Unity School of Christianity, Kansas City, Mo., will receive orders for "Metaphysics and Raw Food." Price, $1.00.

NOTICE TO CONTRIBUTORS

When sending manuscript to Unity for publication, it would be a real help to the printers if you will have it typewritten. It should be written double-spaced—that is, with about ¼ inch space between lines. Copy should be on paper about 5½x8 inches in size and on one side only.

When telegraphing to Silent Unity for prayers be sure to give your street number. This will enable us to send a return wire if the case requires it.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity. Should sufficient interest grow out of such meetings as to warrant a move for Unity Study Classes, write the Field Lecture Department for suggestions and coöperation:

Mrs. S. Osborne Hardinge, 28 Victoria Square, Clifton, Bristol, England.

Mrs. W. G. Grabel, 1540 Rutledge, Gary, Ind.

Mrs. Howard Woodmansee, Waukon, Iowa.

Miss Laura Doescher, Petaluma, Cal., R.F.D. No. 4, Box 95.

M. Wilkey, 627 Columbia Ave., Springfield, Ill.

Mrs. F. C. Martin, E. 8 Athelma Apts., 78 Grosvenor St., Toronto, Ont., Canada.

Mrs. Charlotte Holmes, Fairview, Okla.

DEPARTMENTS OF THE UNITY SCHOOL

Your Coöperation:

The following suggestions will make our work, your work, more far-reaching and helpful. It will enable us to quickly and correctly fulfill your requests.

Please write or print your full name and address, (including Mrs., Miss or Mr.) plainly at the top of the first sheet of each letter you write. Use the same name each time you write. If you change name or address please tell us in the next letter, giving both new and old name or address.

Write plainly and precisely what you want, and how any money you send is to be used.

Note the different departments and write to each on different sheets. You can enclose all in one envelope.

Silent Unity carries on the healing ministry. Workers are continually on hand to give attention to telephone, telegraph or special delivery messages, and all letters have spiritual attention the day received.

Silent Seventy looks after the distribution of literature.

The Publishing Department handles Subscriptions, Book Orders, Prosperity Banks, and all business pertaining to our publications.

The Editorial Department has charge of all manuscripts submitted for publication in *Unity Magazine*, *Weekly Unity*, *Wee Wisdom* (for children), and the many books and tracts we publish.

The Field Lecture Department arranges for the sending out of teachers and lecturers; also coöperates in the forming of Unity Centers and Study Classes.

The Good Words Club is to help promote the use of positive, helpful words.

The Correspondence School has charge of the instruction through the Unity Correspondence Course.

Remittance should be sent by Money Order, Check or Bank Draft, whenever possible.

In Christian Coöperation,

UNITY SCHOOL OF CHRISTIANITY.

A NEW YEAR'S RESOLVE

I would like to make this suggestion as a help to spread Truth. I have resolved to send a year's subscription to Unity Magazine to a friend, whom I think will be interested in it, every New Year at least. If every reader of Unity Magazine will do this the spreading of true Christianity will be largely increased in the next two or three years. I feel we should all do our part to help poor, struggling, sin-sick humanity.

Let us not be slackers in our duty to do God's work.—*R. M., Esparto, Cal.*

UNITY GOOD WORDS CLUB

"But I say unto you, That every idle word that men shall speak they shall give an account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."—Matt. 12:36-37.

The Good Words Club invites the coöperation of all interested in the uplift and betterment of the race. All present conditions and circumstances of life are the direct result of past words, either mental or audible. The purpose of the Good Words Club is to teach its members the power of the Word, that through the use of right words they may have health, peace, happiness and prosperity. The Club, organized in 1915, has a membership of 11,150 extending to all parts of the world. No specific dues nor fees are attached to membership, the Club being sustained by freewill offerings from members.

The official emblem of the Club bears the symbol

of The Three Wise Monkeys. The pin is in gold and blue enamel with the words, "Speak no evil," and "G. W. C." The pledge printed in attractive form for framing is of special help to members. This is in hand lettering on gray art paper, size 10 by 12 inches. The emblem is $1.00 and the card 25 cents.

This is the pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore, I desire to become a member of Unity Good Words Club that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all words of gossip, anxiety, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty and anger, and to turn them toward words of trust, wisdom, goodness, health, prosperity, praise, joy and goodwill. I will also abide by the rules of the Club.

Name.....

Address .....

City or Town..... State.....

(*This blank must be signed personally by the one joining.*)

Rules of the Good Words Club:

1. Members are admitted upon application to the Central Secretary.

2. Members are to avoid subjects of gossip, anxiety, criticism, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty, and anger.

3. Members are expected to report once a month to the Central Secretary.

4. Each member is to secure at least one new member each year.

(Anyone desiring membership may make application through this pledge, clipping and returning it to the Central Secretary, Unity Good Words Club, Tenth and Tracy Avenue, Kansas City, Mo.)

The Weekly Unity maintains a regular department devoted to the Good Words Club work and activities. This includes suggestions and articles of help to members, reports from members and local clubs and items pertaining to the organization. Members find this colum an inspiration and aid toward fulfilling the club principles.

FIND INDEX VALUABLE

Students of "Lessons in Truth," by H. Emilie Cady, are finding the Index, which has been added to the late editions of the book, to be of special value to them in their study of the Lessons. Former editions of Miss Cady's book did not contain this helpful feature.

Just to give our readers an idea how helpful this Index can be to them, we mention these specimen lines selected from the 350 references of the Index:

From Page One of the Index

Subject	*Page*
Abundance Already Provided	50
Access to the Father	10, 11
Affirmations, by Whom to be Used	43
Affirmations for Deliverance	130, 129
Affirmations and Denials Compared in Effect	43
Asking and Receiving	51

From Page Three of the Index

Subject	*Page*
Desire Defined and Explained	51, 52, 53
Education, True	7
Error Consciousness Defined	13
Expectation Necessary to Receiving	97, 98
Faith Defined	45, 46
Fall of Man Explained	13

From Page Seven of the Index

Subject	*Page*
Understanding, Way of Attaining,	71, 72
Universal Mind Makes No Mistakes	16
Victory in the Silence of the Soul	131
We Are in Process of Growth	19, 20
We Must Seek at the Source	88
Worship, Spirit of, Same in All	114, 115

The Index will be found in these 1918 and 1919 editions of "Lessons in Truth;" pocket size (paper cover), price 50 cents; regular paper cover edition, price, 50 cents; cloth binding, price, $1.00.

The Prosperity Series consists of these booklets: "Wealth and Wisdom," by Jennie H. Croft; "Prosperity and Success," by Sophia Van Marter, and "Giving and Receiving," by Charles Fillmore. The price of the Series is 50 cents. Each booklet can be bought separately for 20 cents a copy.

SOCIETY OF SILENT SEVENTY

"The Lord Appointed Seventy Others."

The Silent Seventy is the department of Unity work organized for the special purpose of distributing literature. You who have been benefited by the study of Truth and who desire to help others to see the Light, are invited to join the Silent Seventy and take up this work. There are no membership dues. However, free-will offerings are welcome. Write the Secretary for Bulletin and further information.

Each month we will publish testimonials from members; this month we give the following:

U. S. N. Training Camp, Key West, Fla.—We have in Key West 4,000 men, and I had over 1,600 at my service tonight. I read "Unity of Spirit" and "Bondage or Liberty—Which?" (from Lessons in Truth, by Miss Cady), to them this evening. I am asked about the work very often. Could you send me some books for our Club Room, so that the men may be encouraged to buy books? The field here is very fertile and the work is growing. Unity will come to the fore. Men are thinking—working—in a mental line as never before. I would have rejoiced to have you hear the three-minute talks by ten men. They were great; the men were from all grades of society and conditions of thought. Old environment is being replaced by new, and conditions are growing better as the result of purity and clean ideas."—*Lieut. H. W. O.* S-70 No. AG-17. (The above was received several months after Unity literature was introduced in this camp).

Galveston, Tex.—I write to say that all of the tracts sent me by you have been given out, and I am promising different readers to get more. There is so much good being done, and many are coming into the Truth and seeing the Light. Praise God for your Society (The Silent Seventy), and all connected with it. I am so glad to be identified with such a Christian band. Surely God's works are great; I see his hand every day in all things, more and more. Your Society has taught me many great and wonderful things, and I am carrying and sending the literature, with great success. I feel, too, that I am growing stronger every day. This is surely wonderful work. I pray God's richest blessings upon the Unity School. May it live always and continue to reach the hearts of men, until the whole universe has received the message and is saved.—*V. S.*, S-70 No. PP-11.

UNITY CORRESPONDENCE LESSONS

Your Opportunity to "Know the Truth."

When Unity Headquarters in Kansas City became recognized as a center where Metaphysical Healing was taught and demonstrated, the pioneers of the movement at once considered some provision for those who were unable to attend its local classes and lectures. The result was a well-prepared set of lessons, which cover every phase of the subject and which are adapted into a system known as the Unity Correspondence Course. The plan has been successfully handled and people in all parts of the world have laid hold of this God-given opportunity to learn to demonstrate the Truth.

After many varied experiences along the line of matriculation, it has been found that those do the best work who have studied the Unity periodicals and books for at least one year before asking to be enrolled in the Correspondence Course. There is no way to prepare for the Course but through making a faithful study of the Unity literature in conjunction with the Bible. One who did not study the literature long enough beforehand to gain a good understanding of the fundamentals and to appreciate the metaphysical terms used in the Course, would be but floundering around in a study for which he was unprepared. Those who feel they are ready for the Course may write for our application blank and answer the list of questions asked therein. The Correspondence School is second to no other department of the Unity work and we are glad to strengthen it with good solid students If an application is accepted, the student is first asked to review "Lessons in Truth," after which the regular Course is studied.

PART ONE

Part One of the Correspondence Course consists of Six Lessons on such subjects as "How to Pray," "Healing," "Prosperity," "The True Church and Its Sacraments," "Restoration of Man and Restitution of the Earth," "Man's Inherent Power to Overcome," "The Demonstration of Eternal Life." This is called the Primary Course. A typewritten manuscript of eight or ten pages takes up the points brought out under each subject and is sent to the student for study. In addition to each of these lessons he is also directed to parts of the various Unity Tracts, which give further help. After the lesson has been understood, answers to twenty questions are sent in for grading. If satisfactory, the succeeding lesson is sent for study.

PART TWO

Part Two of the Unity Correspondence Course consists of Twelve Lessons called the "Advanced Course." After each lesson has been studied and understood, and the graded answers to its questions returned, the lesson must be rewritten in the student's own language and accepted before the succeeding lesson is taken up. Many students have found these original write-ups very convenient in their lecture work as teachers.

TIME REQUIRED

The average student takes a month on each lesson, but this is a matter that is left entirely with the individual. We like, however, to receive answers and reports often and regular enough to be assured students are coöperating with us.

COMPENSATION

The matter of compensation is one which many applicants like to have understood before taking up the lessons. We therefore quote the following from the "Plan of Cooperation and Compensation between the Unity Correspondence School and Its Students," showing a method adopted for demonstrating understanding and supply for the Correspondence School, and other students:

"We set no price on the lessons, neither do we suggest the amount of the offerings students make, nor the time for sending them. However, we think it only fair to give a general idea of what we assume when we enroll a student. Everything we use and all outlay for salaries, stamps, printing lessons, typewriting and the other expenses, are charged to this department, and students' offerings are supposed to pay the cost. We find that the actual expense to us in time, postage and material is about $25.00 for the course. This is the minimum, and does not allow for extra time and materials required when lessons have to be returned and regraded or when, for some reason a second lesson must be sent.

"God provides abundantly, but we must recognize this, acknowledge it and open the way for its inflow. We gladly give our ministry to our students and help them in their demonstrations, and we expect their faithful coöperation. Each student's name is taken into the Silent Unity Healing and Prosperity meetings, held at 5 p. m. and 9 p. m., and a special prayer is made for spiritual quickening and illumination and prosperity for all Correspondence School students.

"To get the best results from these prayers it is, of

course, necessary for you to be with us in Spirit at these times. We do not make hard and fast rules about this, but we do expect all students to give a few moments, at least, of each day to the observance of this period of silent prayer. This is evidence of faith and sincerity, and for the mutual benefit of all concerned.

"We have adopted the quickening, prospering thoughts on the inclosed Concentration Leaves. By joining with us in these special prayers you will establish these thoughts as working factors in your consciousness. Through this coöperation and with that of all the other students of this school, you will find yourself coming into clearer understanding and larger measure of supply day by day, and we know you will joyously recompense us for our efforts in your behalf, according to your ability."

A person who has felt the divine urge to be of service in this great work of preaching the gospel and healing the sick need not doubt but what the way will be made clear and easy for him. The great benefits to be derived from this course of lessons could not be over-estimated.

All inquiries or correspondence relative to the lessons should be marked for the *Correspondence School Department.* Since all the Departments of Unity are under separate heads it is well when writing to Headquarters to see that all letters and money are addressed to the particular department with which you wish to communicate. Matters dealing with requests for healing or orders for books should not be taken up with the Correspondence School Department. Address

UNITY SCHOOL OF CHRISTIANITY,
Correspondence School Department,
Tenth and Tracy Ave., Kansas City, Mo.

POCKET EDITION IN PAPER COVER

A pocket edition of "Lessons in Truth" in paper cover has been added to the list of various editions of this excellent course of Lessons in the science of spiritual unfoldment. The pocket size of the Lessons in limp binding of Keratol has had a wide sale, but the public has made many calls for a pocket edition of more moderate price, as the limp binding sells for $2.50 a copy. This new edition in paper cover answers the call. It is convenient in size, only 4¼ by 7⅛ inches, ¼ inch thick, and weighs 5 ounces; complete as regular editions; contains Index and References; printed in large type on good book paper. Price of this pocket edition, 50 cents.

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We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in March Unity Magazine:

CLASS THOUGHT
March 20 to April 20, 1919
Held Daily at 9 p. m.

I delight to do Thy Will, O my God

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March 20 to April 20, 1919
Held daily at 12 m.

Thou art my help and my Deliverer.

Six assorted recent issues of Unity Magazine will be sent to any address for 25 cents. The magazines sent will be ones taken from our surplus files, and will therefore be our choice. Unity School of Christianity, Tenth and Tracy Avenue, Kansas City, Mo.

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LESSON ONE—THE TRUE CHARACTER OF BEING

Science founded upon Spirit—Primal Cause—Man's place in the Universe—The seat of power—The creating and sustaining Power of the Universe—Mysteries of creation—Mental laws—Mind back of nature—Power to make ideas visible as things—Conscious. mental awakening—Nearness of God—The character of God.

LESSON TWO—BEING'S PERFECT IDEA

The foundation of Divine Science—Spiritual truth—How the original mind creates—The law of mind action—The impulse within your soul—What am I?—The mystery of Being—The trinity—Occult knowledge and modern investigation—Your true self—Power of the superconscious mind—Being "born again"—A new light on the life of Jesus of Nazareth—Latent energies.

LESSON THREE—MANIFESTATION

Religion and science—Science in Christianity—Creative action of the Universal Mind—From the formless to the formed—The six days of creation—The reserve forces of man's organism—Putting on incorruption—The beginning of the resurrection from the dead—The inner resources—The law of expression—Power ideas—Regeneration.

LESSON FOUR—THE FORMATIVE POWER OF THOUGHT

Thought the builder of the body—Nerve fluid—Magnetic force—Self-renewing organs—Laws of nature—Inner intelligence—Man's creative power—The realm where atoms, molecules and cells are formed—Substance—The life center—The robe of power and mastery.

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Man's control—The key to a metaphysician's work—The Power of the mind to build or destroy—The

effect upon the body of financial grasping—The effect of a dominating will—The remedy—The object of man's existence—Divine illumination—The Jesus Christ standard—The forgiveness of sin—The attainment of happiness.

LESSON SIX—THE WORD

The original creative Word—The Word made flesh—Man's own consciousness—Thought vibration—Universal Ether—Following the creative law—Producing conditions in others by words—Unity with Supreme Mind—Faith and understanding—The motive power—There are no secrets—The greatest discovery of all ages—The everywhere present substance.

LESSON SEVEN—SPIRITUALITY: OR, PRAYER AND PRAISE

Man in his wholeness—Symbols in the Bible—The proper understanding of the Bible—The twelve faculties—The superconscious—Prayer the language of spirituality—Correct praying—The prayer of blind faith—How God answers our prayers—The effect of praise upon brain cells—Praise applied to business—God-given faculties.

LESSON EIGHT—FAITH

Faith is a power—Faith may be developed—Quickened faith accomplishes wonderful things—The miracles of the early ages—Modern miracles—"Nothing shall be impossible unto you"—How man becomes master of all forces centering about spiritual consciousness—Success—Forces invisible—How to enlarge the character.

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Mystical teaching—Universal knowledge—How imagination creates—The law that makes man an adept—Control of imagination—Dreams and visions—Creating ideals—Birthmarks—Proof of the power of imagination—Suggestions—Marks of old age—Mental transformation—Transforming the character.

LESSON TEN—WILL AND UNDERSTANDING

Man's origin and destiny—Selfhood—Man's freedom of will—I Am—Breaking the will is erroneous—Rounding out of will needed—To strengthen the will—Willfulness, its result—The action of the will upon the organs of the body—Superior executive ability—Mediumship—The faculty of intuition—Self-control.

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The Law of Moses—The balance of love and justice—Good judgment—The day of judgment—Various meanings of "hell"—Discipline not punishment—The penalty taught by Jesus—Purification—Singleness of Mind—"Righteous indignation"—The One Supreme Judge—Jealousy—The remedy—Success in the world dependent upon good judgment.

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